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The American Friend

Old Series
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New Series
Vol. XX. No. 28

School of Religion
Berkeley, Calif.

Quakerism and Progress

HOWARD H. BRINTON

True Progression

CARL D. BYRD

Lewis Lyndon Hobbs—An Appreciation

JOSEPH H. PEELE

Western Young Friends in Conference

ESTHER LITTLER

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HARVEY JONES

ON THE HORIZON OF THE CHRISTIAN CHURCH

CARRYING PEACE EDUCATION TO THE MASSES

World Peace Posters, Inc., exists to carry peace education to the masses through visual means. It has already effectively used large and small posters, postcards and poster stamps, and is continually seeking for new methods for reaching the public. Especially gratifying success has met the first venture of World Peace Posters, Inc., in carrying on peace education through large posters on outdoor advertising boards. Over 3000 peace posters have been displayed in twenty-two states and the number is continually increasing. The space has been donated by the Outdoor Advertising Association, and the posters have been paid for by individuals and organizations interested in world peace.

WOULD PROHIBIT SALE OF DANGEROUS TOYS

Absolute prohibition of the manufacture and sale of dangerous toys such as air rifles, cap pistols, slingshots, bows and arrows, darts, toy guns, and other devices for projecting missiles, firecrackers and torpedoes is advocated by the National Society for the Prevention of Blindness in the report of a study of eye accidents in child play made public by the Society on July 1. The Society finds that there are now in schools for the blind some 500 children who have lost their sight as a result of accidents, chiefly through the use of fireworks, air rifles, and other weapons. Each year between 750 and 1,000 children suffer accidental eye injuries in the United States, according to C. Edith Kerby, Statistician of the Society, who analyzed data of such accidents throughout the country. About 70 children are actually blinded by accidents annually, and an extraordinary proportion of these accidents, occur on the Fourth of July and during the few days preceding and following.

WELCOMES PROPOSAL OF PRESIDENT HOOVER

The Administrative Committee of the Federal Council of the Churches of Christ in America enthusiastically welcomes the proposal of President Hoover to the World Disarmament Conference that the Armaments of the nation be reduced by nearly one-third, including complete abolition of all tanks, all chemical warfare and all large, mobile guns. This bold and statesmanlike proposal, if adopted, would relieve the peoples of an enormous load of taxation and thus help raise the standards of living and of general welfare, reduce rivalry in armaments, and remove the suspicions and fears and ill-will that now paralyze the life of the world. The striking success of the Disarmament Conference would powerfully promote goodwill among the nations and help create a more truly brotherly world of hope, joy and peace. The Committee rejoices particularly in the primary place in his proposal given to the Kellogg-Briand Pact. This Pact, faithfully observed and given living force in the thought and the practice of the nations, will provide a security that no amount of armaments can ever give. The Committee urges the members of our churches and citizens generally to give President Hoover's far-reaching and epoch-making proposal their prompt, hearty and active support.

ORGANIZATION IN PAN AMERICAN AFFAIRS

There has been formed in Washington an organization to be known as "The Association for Honoring the Liberators of the Nations of America." The Honorary Presidents of this Association are Elihu Root, former Secretary of State of the United States; Dr. Nicholas Murray Butler, President of Columbia University, and Dr. L. S. Rowe, Director General of the Pan American Union. The President is Dr. James Brown Scott, Secretary of the Carnegie Endowment for International Peace. The Honorary Secretary General is Dr. E. Gil Borges, Assistant Director of the Pan American Union, and the Secretary is Mr. George A. Finch, Assistant Secretary of the Carnegie Endowment for International Peace. The formation of this association during the period set apart for the commemoration of the bicentenary of the birth of George Washington offers an opportunity to pay special tribute to the memory of this outstanding patriot of the United States of America. In the Hall of Patriots in the Pan American Union in Washington, the nations forming the Union have each placed a bust of their outstanding national hero. On November 2, 1932, will occur the centenary of the death of José Matias Delgado, El Salvador's representative in this gallery of patriots. Delgado regarded by El Salvador as its foremost son and defender of liberty is equally revered throughout Central America as one of its heroes in its early struggle from the rule of Spain. "The Association for Honoring the Liberators of the Nations of America" plans to commemorate the great historical dates in the history of the American nations, and it hopes to interest the students in the educational institutions of the Americas in a more intensive study of the great virtues and the outstanding events in the lives of its great national heroes. It is the plan of the Association to establish branches in the capital cities of all of the Americas, and to hold in Washington during the month of October a function where special tribute will be paid to the heroes whose centenaries of birth or death are being commemorated during 1932.

THE RADIO DISSEMINATING GOODWILL

The radio, in the opinion of Lowell Patton, nationally known composer and organist, is one of the greatest forces the world has known for the dissemination of good will and for the spread of the doctrine of brotherly love. He sees it as a medium which already has accomplished much good and which will, as time goes on, increase greatly the scope of its activity and with it its potentiality for good. For more than a year he has been directing and playing in a radio program that is inspirational in character and which has drawn a tremendous response from his audience. He knows, directly, through the letters which have come to him, that his programs have brought a measure of peace to a weary world and that they have made lighter the hearts and easier the burdens of thousands. Each day his desk is piled high with letters which express appreciation for the work he has done. His program is called "A Song for Today" and is broadcast each week day morning from the Fifth Avenue studios of the National Broadcasting Company in New York. It is heard at 7.30 o'clock, New York time, over Station WJZ and associated eastern stations. The Sunday program goes on the air at 10:45 a. m. and is heard over a nation-wide network. Four songs are sung daily, and Mr. Patton, who accompanies the singers, Miss Gloria LaVey, soprano, and Fenwick Newell, tenor, delivers a brief message of cheer. All of the songs are filled with hope and friendliness and the joy of living. Always two of them are standard selections that have endeared themselves to millions. The other two are original songs, the words for which were written by members of his audience and the music by himself. In addition to directing the "Song for Today" he is the accompanist for the Tuesday night "Federation Hymn Sings" sponsored by the Federal Council of Churches and broadcast through Station WEAF and a national network, and for the "Morning Devotions" which are heard at 8:15 each week day. These also are broadcast over WEAF.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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EDITORIAL

The Passing of Lewis Lyndon Hobbs

A SYMPATHETIC account of the life and work of President Hobbs of Guilford College, North Carolina, by one of the many students who learned to love him and appreciate him highly for his exquisite worth as a leader and an instructor of youth, appears in this issue. His picture will be familiar to many who have met him and have known of his work for Friends during a long life of outstanding service. An educator of note, he gave himself diligently to the needs of his native State and especially of those who sought his counsel and guidance as he directed their studies at Guilford. Now that his earthly career has ended, many men and women rise up to call him blessed. What a loving tribute to be able to say, "We who remember him as a teacher will recall that his classes were seasons of moral as well as mental discipline. . . . From that day forth he has retained his hold upon us all by that fine affection which is the distinction of every great teacher"!

He shared in the larger educational program of Friends in the Five Years Meeting and sought to have Guilford College maintain a worthy place among Quaker Colleges as centers of useful learning and of training for leadership. Many of us outside the limits of his college constituency will remember him best in this capacity. His presence at educational conferences, his carefully prepared papers on assigned topics, his ready participation in discussions of vital interest to leaders in this field, gave him a memorable place among those who sought to achieve the best in educational development.

But a half century of leadership, as clerk of North Carolina Yearly Meeting, is an enviable record for service rendered to the church. What an opportunity to be favorably known by a wide circle of interested Friends! Sound judgment in arriving at decisions, skill in manipulating discussions that the right may prevail, and gentleness blended with firmness that commanded the respect of all concerned, made him the "Grand Old Man," as presiding clerk, in guiding the destinies of nearly ten thousand Friends through their representatives, year by year, for more than fifty years.

A respected citizen, a loving husband, a revered father, a warm friend and neighbor, add touches of beauty to this educator and church leader as his life is brought forth in review, until we bow in humility as in the presence of greatness and express thankfulness for a life so well lived, a character so worthy of emulation. God gives men who through patient, persistent efforts fit themselves to point the upward way and demonstrate their faith in that way by accepting a place of leadership, and all who knew President Hobbs readily class him among the few in his generation qualified for such service. His promotion creates a vacancy that calls earnestly to younger men to likewise give of their best and step forward to carry on what he has so ably begun and maintained in the interests of Christian education, Christian citizenship, and spiritual fellowship.

A life well lived attains maturity
And breathes a fragrance rich in kindly deeds,
Enjoyed by those who follow where he leads,
Because he loves and labors to be free
To serve his fellowmen, and urge the plea
That they, in turn, may scatter Wisdom's seeds,
And build a character for human needs
That God can use, when two or more agree.

Such was his life whose name we honor here.
He lived for truth and beauty made sublime
Through fellowship within the spiritual realm;
He toiled with steady hand, with vision clear,
Until well-ladened with the spoils of time
His ship made port, the Master at the helm.

In the Coin of the Realm

THE use of money is recognized in social life as a necessary factor to progress in material affairs. The coin of the realm, or certificates of value that pass as legal tender, become a part of the thought life as one moves in business circles and shares the activities that make for understanding in matters pertaining to good government. Men receive money as an equivalent for services rendered. It becomes part of their life as it represents energy expended in the performance of some task. But it is a part that can be given in exchange for similar values that express the thought and labor of another. As a medium of exchange, it supplies a local need and also meets

the demand of claims made by citizens of other realms for the privileges of civilization. But the use of money is all the advantage there is in having it. While it represents the prose of life which, wrote Emerson, is hardly spoken of in parlors without an apology, it is "in its effects and laws as beautiful as roses." It brings honor, friends, position, power, and when rightly used makes way for the citizen who would give his best for the welfare of the state. By doing good with his money, a man as it were stamps the image of God upon it, and makes it pass current for the merchandise of heaven. According as he earns or spends his money, it in turn becomes character. As it is the most evident power in the world's uses, the use that a man makes of his money is often all the world knows about him. "But for money and the need of it," wrote George MacDonald, "there would not be half the friendship in the world; it is powerful for good if divinely used." Again, it has been aptly said:

"Money was made, not to command our will,
But all our lawful pleasures to fulfill."

Certain Pharisees who were convinced that tribute to the Roman empire was against the law of God, and others who in the interest of the Herodians were all for submission to the irresistible might of Rome, came with fawning flattery to Jesus and appealed to him to discuss whether he would claim to be as independent of Roman as he was of Jewish authority. They showed him a coin of the realm. This, he said, is the coin in which your tribute must be paid. It is stamped with the head and title of the emperor. You use it in business under the ordered government which he has established. You must pay him for your privileges of civilization. But there is a realm of God, and there you must pay for your privileges in that different realm in its own coinage. "Render, therefore, unto God the things that are God's."

The things that make for personality are current in the spiritual realm. The pearl of great price is that by which one person belongs to another, by which one is able to reach after God. The love that serves, the kindness that is unselfish, the helpfulness made available as occasion requires for the kingdom's sake—these are the coin of the realm that express that give and take necessary to progress in spiritual matters. Happy are they who in these things are rich toward God!

Quakerism and Progress

By Howard H. Brinton

TWO hundred and fifty years ago William Penn whose name has been given to this lecture, landed in Philadelphia. One hundred years ago the city of Chicago was founded. These two events exhibit certain important differences. Philadelphia, carefully planned in advance, was founded by idealists with strongly held convictions regarding man's relation to God and his fellow man. Chicago grew up by accident around a frontier fort. In Philadelphia the centre of attention was the meeting house. In Chicago, it was the trading post. Philadelphia began as a society which fused together religious and secular life, with primary emphasis on the former. Chicago was the product of the enlightened self interest and restless industry of the American pioneer. Today Philadelphia has almost forgotten the ideals of its founders. Chicago, however, is still a trading post. But Chicago is a also a microcosm of American life. Here dwell together in a good degree of amity all the races of Europe, a remarkable object lesson to the old world with its hatreds and unhappy racial minorities. Jane Addams is just as typical of Chicago as Al Capone; the great university is as representative as the huge abattoirs. Nor is ardent faith lacking. There are at least two items in Chicago's creed. One is expressed in the motto of the city, *"I will."* The other appears in the name of the great exposition which will commemorate the centenary of the city. This exposition marks, in the words of its creators, *"A Century of Progress."*

But progress in what? Is it progress in happiness, self-government, artistic expression or the administration of justice? Obviously not. It is progress in the making of machines. Only in the manufacture of tools and apparatus of all sorts has advance been swift and certain. In no other field can Chicago claim an advance.

In its motto, *"I will,"* Chicago expresses in two words the typical American humanistic philosophy; the creed which holds that man is supreme over his environment and therefore can mould it according to his desires. This faith is supplemented by philosophical theory. There is a so-called "Chicago school of thought," dominated by the pragmatism of James and Dewey, which holds that ideas and beliefs do not need to submit meekly to any external facts in order to be true. They are tools used in conquering the world, weapons of offense forged in the long process of evolution. The criterion of truth is success, not submission. "I will" is the motto of an America which has deified the human spirit:—fearless, restless, confident that progress is the law of life and that man needs only to exert his power in order to have all things at his feet. What could be more appropriate than an exposition celebrating a "Century of Progress"?

But this dynamic optimism is beginning to look a little ridiculous. Dark doubts are creeping it. Forces seem to be at work, arising out of some irrational depth of the spirit, which our engineers and economists can neither understand nor master. Though the temples of commerce rise higher toward heaven than the spires of the greatest cathedrals, the gods within no longer answer our prayers.

This new breakdown of man's faith in himself did not begin with the present economic depression. It is the climax of a general breakdown of faith of all sorts. Science has long since broken through the outer defenses of our faith,—our sacred books, our sacred institutions, our creeds and loved traditions. It has now pierced through to the core of our souls and psycho-analyzed our inmost feelings. There appears to be little left of our conceit and self-sufficiency. What a curious contradiction! Through science we proclaim a god-like control over Nature and through science we reduce ourselves to the very nature we seek to control. The man of today is a pitiable figure. Driven back on himself because he has lost his material goods, he looks into his soul and finds it empty. It is an age of doubt and bewilderment.

The men who founded Philadelphia two hundred and fifty

years ago had no such doubts. They were idealists and visionaries and some of them were prophets. They cared little for property in comparison to principle, for many of them had lost all they possessed owing to their refusal to pay tithes in England. For our present inquiry it is not so much *what* they believed that is important. It is rather that they saw clearly and surely the goal before them and they went straight for it.

Our present epoch is not the first time that humanity has passed through times of doubt and bewilderment. A study of history shows that such periods occur again and again. Sometimes they mark the death agonies of old cultures and sometimes they are birth-pangs of a new order. Do we now look forward to an age of darkness or can we discern, budding underground, a new springtime of spiritual insight and calm assurance?

Spengler, in his great and fearful book, "The Decline of the West," tells us that we are dying because we have nothing more for which to live. Our Western culture, he says, reached its mid-summer centuries ago and now the long cold winter is setting in. The critical attitude toward the old naive assurance of the springtime began with the humanism of the Renaissance and the individualism of the Reformation and has been increasing ever since. Nothing new in art or literature has appeared for a long time. Our present lack of faith and creative power heralds the long night of static culture.

A century ago Saint Simon gave us a less pessimistic philosophy of history. He believed that epochs of organization and construction alternated with epochs of criticism and revolution. In an organic epoch men are conscious of a clearly defined goal and all their energies are bent toward it. In a critical epoch they are not sure of any definite destination and their efforts are accordingly dispersed and discordant. Saint Simon gives us many facts which indicate that he has discovered an important truth, but he makes, in my opinion, one serious error. He believed that the next organic epoch, which is just dawning, will be based on science and not on religion. A new "physicist religion" will supersede Christianity and men of science will play the role of organizers which the clergy played in the Middle Ages.

But Spengler and others have shown us, and I think they are right, that science is the heart of a disintegrating culture and that only religion ever has or ever will bind society together into a living organic whole. The scientific mind is analytic. It endeavors to understand by dissection. It looks to origins not goals. We are realizing today as never before that science is the supreme expression of a critical rather than of an organic epoch.

Writers like Russell, Shaw, and Wells who, a few years ago, predicted the scientific millennium, are no longer taken so seriously. Under the influence of science, society has been disintegrating into an atomic individualism. We need today not mechanical forces to hold us together from without, but spiritual forces to bind us together from within.

My own study of the evolutionary process has led me to believe that we can go forward only by occasionally going backward. The critical and disintegrating may kill but it may also prepare the way for a higher type of organic society. The old threads are unraveled in order that a new and better pattern might be woven. It is possible that the present period of doubt and uncertainty is preparing us for something better than we have ever known before.

If we are at all justified in being so optimistic, a study of the great creative organic epochs of the past will indicate the general character of the new organic epoch ahead of us. I think it can be shown that in every such period there was a synthesis, both practical and philosophical, of two great human needs, one purely ethical, the other purely religious. The result was a divine-human society which faced both toward the natural and the supernatural. Religion did not degenerate into ethics, nor did ethics evaporate in the rarefied atmosphere of another worldly religion. Society was a corporate unit because the spirit of God was incarnated in it.

Today there appears to be nothing left to hold together our social organism except the remnants of spiritual energy left over from a former age of confidence and mystical insight.

Who then can save us? There are several claimants for this honor, some religious, some anti-religious. *Humanism* frees us from the tyranny of science, but it offers nothing positive in its place. It does not meet the fundamental religious needs of man nor does it afford any basis for social solidarity.

Communism reduces us all to a dead mechanistic level. For the spiritual cement of love and self-sacrifice it substitutes purely economic motives. It can accordingly never create a living social organism.

Catholicism a millennium ago came near to realizing its ideal of a truly organic society within the Church, but today it can only meet the needs of a minority. Its methods and symbols belong to the past.

Protestantism is too individualistic and is, accordingly, without any genuine social theory. The social gospel of modern liberal Protestantism is pragmatic and relative. It lacks depth and a vision of the ultimate sources of power because it does not understand the meaning of worship.

Quakerism, in spite of its present day weakness, comes the nearest to offering us a fusion of mystical insight and social activity out of which a truly divine human society can arise. Such a society is often realized in a Quaker meeting. It was in a large measure realized by Penn and his followers in the early Commonwealth of Pennsylvania. Quakerism is founded on the curious paradox that we must look inward in order to learn what to do in the outward. To seek God alone or to seek man alone is not sufficient. Each search leads into the other.

Quakerism, at its best, offers, I believe, a genuine solution to the difficulties which we are now facing. We cannot today found another Pennsylvania, but we can in this place or in that, in individuals or in groups, make the first small beginnings of a divine-human society. Let us, like Penn, launch our vessel and seek a new world. The chart of tradition did not guide him nor should it guide us, but the same stars which showed him the way still shine in the heavens.

Deities

She told me much about the god she knew
In glowing sunsets and in moonlit glades,
In quiet mosses, in deep patterned shades,
In little thoughtless things that children do.
But I? I am not great enough of soul
To dream of sunsets while my brothers cry
From pressing want; I cannot pass them by
And call leaf-patterned glades a perfect whole.
If food is scarce, then I must drudge to sow
Great fields of grain. While folks go poorly clad,
Then I must work and, further, do my best
To share the great or little wealth I know.
When all are clothed and fed, then I can try
To find her god in shade and star-flecked sky!

LOUISE A. STINETORF.

Philadelphia, Pa.

The Threat

"I'll do something desperate, then," he said,
"If you don't at least give me a small piece of bread!"
But he'd already had his most desperate fling
When he came to mere me and could say such a thing!

LOUISE A. STINETORF.

Philadelphia, Pa.

Yearly Meeting for New England

By Harvey Jones

FOR many weeks there had been an air of expectation among New England Friends as the time for Yearly Meeting approached. The interest was stimulated by the prospect of the meeting being held in entirely new surroundings. Instead of meeting as our custom has been at one of our boarding schools it was decided that we should meet at Ocean Park, Maine, a beautiful pine grove by the sea-shore, about fourteen miles south of Portland. Here a large tract has been set apart by the Free Baptists "as a summer retreat for any who might desire to share the wholesome and uplifting influences of Christian fellowship and participate in the social and intellectual and spiritual advantages which it was intended to provide."

A spacious auditorium known as "The Temple," provided ample accommodation for the larger gatherings while smaller group meetings found comfortable quarters in either of two smaller chapels—Jordan Memorial and Porter Hall. A block away was the dining hall where were also located the business offices. This building bore the significant name of "Bethshalom"—House of Peace.

While there had naturally been a lively interest in the anticipation of the attractive surroundings, no less had been the concern that this Yearly Meeting ought to be in an unusual way an occasion of definite spiritual blessing and uplift. As the sessions came to the close, there was a general feeling that this hope had in a large measure been realized.

The first gathering was the Meeting on Ministry and Oversight on Tuesday afternoon, June 21. At this meeting a paper was presented in which the question of whether the regular ministry has any place in the life of the church today was discussed. This led to a general discussion of the whole question of our pastoral system and the character of our meetings for worship. Friends seemed to unite with the suggestion that our meetings should be conducted, not on the basis of silence, neither on the basis of a program, but rather on the basis of obedience. The spirit of this suggestion carried its influence in deciding the character of the meetings of the week.

In the first evening meeting, responding to the expressed desire of the Evangelistic Committee under whose direction this meeting was held that this meeting might be a spiritual preparation for the week, David M. Edwards brought an impressive and searching message from the text, "Ye shall receive power after that the Holy Ghost is come upon you." The world that we find today and the task that we face were declared to be not different from that which the disciples faced and the one great essential if we are to fulfill our responsibilities and live our lives normally as Jesus lived his is that we shall be saturated with the Holy Spirit. Only thus can we speak a language which will correspond to the world's needs.

The first business session of the Yearly Meeting was opened at 9:30 Wednesday morning. The interesting feature of this session is always the introduction of the visiting Friends. Among those who were present this year were David M. Edwards, Earl J. Harold and Charles M. Woodman, from Indiana; L. Hollingsworth Wood and Elizabeth Hazard, from New York; Kahlil and Eva Rae Totah and Katherine Haviland, from Ram Allah; Robert L. and Margaret T. Simkin, from China, and Willard and Christina Jones, from North Carolina, all of whom were warmly welcomed. A letter of greeting was received from Rufus M. Jones who with others has been engaged in making an extensive survey of conditions in the Orient. He was on his way home but was not able to reach America in time for Yearly Meeting.

Wednesday afternoon the Missionary interests were considered. The meeting was brought to share something of the heartache of the members of the Board of Missions, as Charles M. Woodman, representing that Board presented the serious situation on the mission fields because of the sadly reduced income from the budget.

Earl J. Harold brought to our attention the work among the mountain whites. He spoke particularly of the excellent work that is being done by Friendsville Academy in providing educational privileges for the young people in that section.

The meeting on Wednesday evening was one of unusual interest. All were brought into sympathetic contact with our missionary work as there was arrayed upon the platform the large group of those who had in some way rendered service in any of the mission fields, each one announcing his or her name and the place and period of service.

Kahlil Totah gave a background of the work in Palestine, showing the attitude of the people toward the present form of the British government in that land and the influence of Zionism and Arab nationalism. He also pointed out the inadequacy of the educational system and the great importance of the kind of work that is being done by the Friends schools at Ram Allah.

A most delightful feature of this session was a splendid program of Negro spirituals sung by a sextette of the celebrated Fisk Jubilee Singers. These were introduced by L. Hollingsworth Wood who in his happy manner told something of the work of Fisk University and the history of the Jubilee Singers. As our colored friends interpreted the deep, rich religious emotions of their race through such songs as "Nobody knows but Jesus," "Lord I want to be a Christian" and "Steal away to Jesus," the program was enjoyed by all, not merely as an entertainment but as an occasion of real spiritual inspiration and worship.

On Thursday, matters pertaining to the State of Society were considered. The Statistical Report and the Report of Spiritual Condition indicated encouraging progress in the various lines of work, with an increase in membership that was an encouraging gain over that of the previous year, though not all that would be desired. These reports led to a thoughtful discussion of the importance of family worship, church attendance, personal responsibility in worship and service, and above all, the importance of a vital experience of spiritual life as a basis for church membership, without which mere additional numbers will be no guarantee of stability or permanence.

Much appreciation was expressed of the faithful service of the Evangelistic Superintendent, James A. Coney as he brought his optimistic report of conditions on the field. James Coney and his family are about to leave for a visit to their former home in England.

In the meeting under the direction of the Bible School Committee an inspiring address on Christian Character was given by Ernest W. Robinson, pastor of Clark Memorial Methodist Episcopal Church, Portland, Maine. Convinced that these times, when temporal values are being wiped out, present to the church its great opportunity, he urged that certain letters be erased from "Depression" so that it may read "Press on." His address was most instructive as he told of experiments in character training that are being carried on in connection with the public school curriculum, particularly in the Lincoln Junior High School in Portland and the Lyndale School of Minneapolis.

At the evening session David M. Edwards warned against an easy-going satisfaction with the small gains of the church in the face of our appalling failure to transform the actual into the ideal. The conception Jesus had of the reality of God as Father, his ability to estimate values, his idea of the relation

of man to his possessions and his acquaintance with the source of power must be found and acted upon if we are to achieve his purposes on earth in the salvation of individuals and of society.

The response to the report of the Committee on the Suppression of the Liquor Traffic left no question as to the position of New England Friends relative to the Eighteenth Amendment. In an excellent paper, Gertrude Osborne presented strong arguments for continuing prohibition, declaring that "It is not the failure of prohibition but its achievements that is worrying the Wets."

Friday afternoon was devoted to rest and recreation, a big clam bake being the chief attraction.

In the evening Bernard G. Waring, Director of the work of the American Friends Service Committee in the coal fields, told of the destitute condition of the miners and of the work of the Service Committee in trying to relieve the suffering in those needy fields.

The great subject of Peace and our responsibility for Christianizing our international relationships were much before us, especially at the Young Friends meeting on Saturday evening when Dr. Edwards spoke on "Youth and the Peace Movement," showing the powerful influences working toward world peace and also the counter influences which if unchecked will inevitably lead to the most disastrous war of all history. A telegram of appreciation was sent to President Hoover for his efforts on behalf of drastic reduction of armaments.

Each morning a devotional meeting was held and each noon the Bible Half Hour, conducted by Robert L. Simkin, who led us to a deeper appreciation of the great messages of the prophets, Isaiah, Ezekiel and Jonah, as they spoke to the needs of their times.

One of the most gratifying features of the Yearly Meeting was the unusual interest that was evident among the Juniors and the Young Friends. The Junior Yearly Meeting which was organized two years ago has proved a real success. This year fifty Juniors were enrolled. Under the leadership of Harold N. Tollefson they met each day in regular session, transacting their business after the manner of their elders with Marguerite Bailey and Eleanor Macomber as clerks.

A pleasing service was rendered from time to time during the Yearly Meeting by Russell White, a young Friend who delighted the audience with his trombone solos.

An interesting Scripture Memory Contest among the Juniors was won by June Frazer.

Helpful and inspiring messages on Sunday by David M. Edwards and Robert L. Simkin, a vesper service on the beach with William Prideaux as speaker, and an impressive consecration service by James A. Coney brought to a close the Yearly Meeting which, in the mind of all, was one of unusual interest and spiritual inspiration.

The Yearly Meeting adjourned to meet at Ocean Park again next year.

YEARLY MEETING EPISTLE

As we have gathered in our two hundred seventy-second annual session in a beautiful grove by the seashore, we have endeavored to understand anew the mind and spirit of him who in the days of his flesh walked by the sea. As the disciples, his companions, found in him new courage and assurance, so we today establish our hope in Christ. It is no false hope to which we cling. With joy we proclaim to the world that "there is one, even Christ Jesus, that can speak to thy condition."

We are under no illusion as to the measure of our attainments. We have been reminded in these sessions of the poverty of the actual in contrast to the ideal. With deep humility we feel ashamed that after all the centuries we are yet so far from expressing the spirit of our Master. As we have heard the cry of little children for bread, have faced conditions in homes of wretchedness, stripped bare of comforts and even necessities of life, not because the Heavenly Father has withheld his bounties, but because we have failed to carry his spirit into our human relationships, we recognize that we are unprofitable servants.

But our energies must not be wasted in vain regrets for past failures. We must look onward and upward. We see not yet all things put under his feet, but we see Him. In the midst of what seemed the most appalling defeat, Jesus said, "Be of good cheer, I have overcome the world." Our gospel is a gospel of hope. There is a message of life and salvation that transcends the passing moods and perplexities.

The condition in all countries is confused and depressed, but perhaps this period of discouragement may awaken the world to the fact that there can be no great civilization without a solid spiritual foundation.

May there be true prophets who shall guide our nation into paths of peace and righteousness, and who shall proclaim the principles of obedience to law, fidelity to duty, the spirit of love and cooperation in all the relationships of life, and, high above all, loyalty to the Gospel of the great Galilean. Signed in and on behalf of the Yearly Meeting of Friends for New England, LINDLEY M. BINFORD, *Clerk.*

WITH DES MOINES FRIENDS

Two outstanding services for the month of June were a Rocking Chair Hour and Family Day. The former was the evening service for June 12 which was in the nature of an impromptu sing and devotional service as a result of several members and friends of the meeting calling at the same time on the pastor's family. The singing, reading and a short sermon emphasized the theme, "Fishers of Men."

Family Day was observed on June 26 when the attendance was the largest for the month. Families sat in groups, and the largest family, the oldest and the youngest member in attendance received special recognition. The pastor gave the first of a series of sermons on "Home, Church and State."

During the past few months, the choir has been unsually blest in giving inspiration and guidance in worship, so that the call and pressure of worldly interests lost their power over those present. One evening in April they visited Indianola Friends and gave an Easter Cantata to a large and appreciative audience.

Eleven churches in East Des Moines united in the Daily Vacation Bible School as in former years and Friends furnished two of the teachers. The city churches each year sponsor a Bible Institute, and this year the only man in the graduating class was a member of the Friends meeting.

Last year, Percy M. Thomas, pastor of Des Moines Meeting was one of the cabinet members of the Ministerial Association, and this year was made vice-president.

George School Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*
Box 351, George School, Pennsylvania

COVERED WITH HARVEST OF RIGHTEOUSNESS

Your life covered with that harvest of righteousness which Jesus Christ produces to the glory and the praise of God. (Phil. 1:11)

The prayer life of Paul, the apostle, is evident in every epistle of his, and especially in this one to "the saints in Christ Jesus at Philippi." Confined in prison at Rome and unable to come to his friends, he is privileged to send them greetings by letter and assure them of his faith in Christ and his desire that they might be fruitful in righteousness which Christ produces in those who share his fellowship. Beautiful is the confidence expressed that "he who has begun the good work in you will go on completing it." But more appealing still is the prayer that their "love may be more and more rich in knowledge and all manner of insight, enabling you to have a sense of what is vital . . . your life covered with that harvest of righteousness which Jesus Christ produces to the glory and the praise of God."

Sowing and reaping complete a circle of activity analogous to Christian experience. The heart receives the truth and, responding to its influence, brings forth new truth to be gathered as fruit or grain by the husbandman. Love, in like manner, reacts upon hearts to produce a harvest. But quality fills a large place in the hope of the sower. Love that is rich in knowledge and in insight will be preferable to that of poorer quality. A growing knowledge of love through experience will give a keener "sense of what is vital," that one may refrain from harmful relationships and cultivate the contacts conducive to character building. Goodness is planted that an abundant in-gathering my reward the producer. These, and similar spiritual values, become the concern of all who share the hope of developing well-rounded lives in the realm of the spirit. If prayer can help, and a knowledge that interested friends are sharing the enterprise through that medium, the urge for cooperation becomes increasingly insistent. Thus, the apostle presents the possibility of making each life fruitful in a fellowship that has far-reaching results, in a satisfaction of living "to the glory and the praise of God."

Varying the emphasis, note the personal picture in the words, "your life covered with that harvest of righteousness." What a privilege to let Christ produce in men such a harvest! The life full of truth and love and goodness, resulting from a sympathetic response to him who has sown that he might reap, is a goal worthy of whole-hearted endeavor. A life covered, with no bare patches to indicate failure in response to privilege. A life covered, because in every part contact had resulted in communion. A life "covered with that harvest of righteousness," the fruit of well-doing in Christian fellowship, because the spirit of Christ had directed the activities, and these had been done sincerely, with knowledge and insight, a sense of what is vital, until the time of harvest. Each kernel of wheat, true to type and perfect in form, when removed from its sheltering nest and given a place with many others in the granary of life will share in the joy of all. A life covered with growth becomes at maturity covered with glory. The harvest of righteousness, in which the producer has shared with the bearer, becomes a product to be shared by every lover of righteousness. Was it not this which Jesus had in mind when he said to his disciples, "Herein is my father glorified that ye bear much fruit"? Many lives covered with a harvest of righteousness will truly bring glory and praise to God.—J. R. W.

ETERNAL VALUES

By I. N. Stanley

"If you were selling twenty dollar gold pieces at five dollars each, I would have to let you go by." Thus replied a man who was feeling the pinch of the depression. This suggests a statement uttered a long time ago: "Silver and gold have I none but such as I have, give I unto thee."

In attempting to correct the present world disorder, some find fault with God, others blame the President, and still others bring charges against our poor rich. Only a few are willing to admit that each and all, in some measure, are responsible for the present condition.

What is this life all about, anyway? Is it dollars, or scholars? Is it fame, or a good name? Is it a farm or a fireside? To what may we give our attention?

Beauty, truth and goodness are inexhaustible. They do not fail. They stand forth in the present crisis with such grandeur that it is much easier to be comfortable. Spiritual areas, like the geographical ones, have valleys and mountains and vast stretches of open land and sea, where earth and sky meet in sunshine and shadow. The stars, though small and far away, take turns in lighting up a world that would easily become unappreciative and forgetful of the eternal values. Even the blackness of night on a lonely trail has some points of advantage.

Could there be a better time to invest in stock which does not lose its value, and is untouched by any type of depression? Beauty, truth and goodness, like God, are eternal.

Denver, Colorado.

TRUE PROGRESSION MAKES LIFE WORTH WHILE

By Carl D. Byrd

A recent speaker made this assertion: "We want to add not more years to life, but more life to years." Perhaps this statement is as many others are, only partially true. Perhaps we could profitably add both and we have a suspicion that this is God's way. Whatever would rob us of the threescore and ten years should be deleted but we should strive in every way to give significance to each year.

Methuselah is said to have lived 969 years. The disappointing thing is that nothing is said of his achievements during that time. The short-lived Enoch did the kind of "walking" that counts. We think that 365 years of purposeful walking in the will of God is better than 969 years of existing. A combination of the two would be the ideal.

Short-livedness has no virtue in it necessarily. The Psalmist, speaking for God, says "with long life will I satisfy him, and show him my salvation." God's way of "showing" will not produce a nervous break-down. We often feel we are going somewhere just because we are going. This is not necessarily so. Circular traveling may exhaust our energies but fail in our destination.

It appears to us that long life is desirable if it is used as a long incline to bring us into the presence of God. We desire satisfaction. It is God's will to "satisfy." We have our own notions but He would "show" us many things.

"Thou wilt show me the path of life; in thy presence is fulness of joy; in thy right hand are pleasures forever more." There is surely progress here and in the right direction. If we can command ourselves and become quiet in his presence and with open mind hear what He has to say we may see the path of life. Other things being equal, long life will result and, too, the purpose will be achieved for surely action will result in this.

We want joy. Satisfaction is coveted by all. Here is its source. It is in his presence. If we want its fulness it may be had, if we will pay the price.

First, that we may see. Second, that we may possess. Third, that we may find ourselves possessed by his right hand. This is the true progression.

Such things cannot be had by slipshod methods. It is not an easy way. It is full of sacrifice and devotion and consecration. It is stern in its demands but fruitful in its fruitions. It will take determination and strength. It is conditioned upon being filled with the Spirit. Reverence and worship are prominent in it. May we have long life and be satisfied but, above all, may we fill these years full of the activities that are pleasing and profitable to Him.

Alva, Oklahoma.

CHRISTIAN EDUCATOR — AN APPRECIATION

The passing of Doctor Lewis Lyndon Hobbs, President Emeritus of Guilford College, who within a few days would have been eighty-three years of age, bequeaths to the world the material for a choice chapter of Quaker biography.

Unmarked by the infirmities of age, virile, keenly alert, kind, and unafraid, whether presiding over some formal function, walking through the College campus, meeting a neighbor on the highway, standing among the folk at the country post-office, visiting in the homes of humble folk, or sitting in the meeting, his presence dignified every occasion and lent a thrill to life.

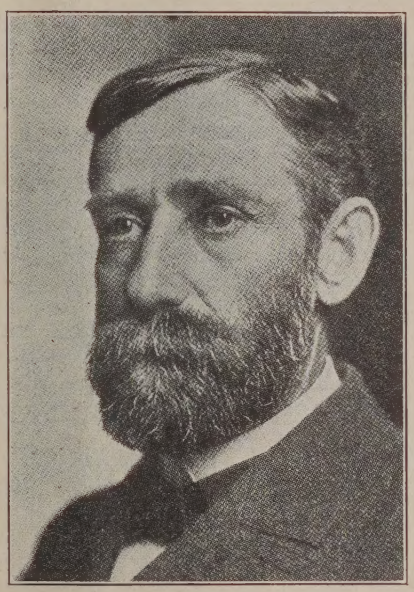
To visit him in his charming and strongly built country home was an unforgettable experience. About it great oaks bare their lofty boughs to the sky. Standing beneath them and looking up you are reminded of Bryant's line:

"The groves were God's first temples."

Native, like his trees, he rooted his life deeply into the present everyday interests of his friends and old acquaintances and there was nothing too lowly to escape his touch, for he loved the homely virtues that are so indispensable to life. Like his trees, lifting his head above petty things, he looked out upon a large world. He kept himself conversant with men and affairs that mark the currents in national and international life. Always on the hunt for whatever is honest and just and beautiful, wheresoever and in whomsoever found, he daily renewed that optimism that distinguished his spirit. His discerning mind was quick to appreciate the profound meaning of spiritual things or the solid worth of the most provoking humor, and freely sharing his generous hearth he fed its fires with the fragrant odors of friendship and heart-healing cheer.

He was born on May 17, 1849. While he was yet a babe in his mother's arms his father suddenly died, leaving to her six small children and an estate of nothing more than a small farm scantily soiled. But that widowed mother's thrift and worth and refining influence came into evidence when as young men her sons drew the admiration of the community by the courtesy they bestowed upon her; and the whole life of Lewis Lyndon Hobbs was marked by that strain of fine breeding.

His father had taught the monthly meeting school in the "Little Brick Schoolhouse" at New Garden, and Lewis Lyndon had inherited his father's love of learning. The tramp through the woods from his home to New Garden Boarding School was a pleasure and here fortunately he came under the instruction of two outstanding scholars: Dr. Nereus Mendenhall and Pendleton King, to both of whom he was warmly attached. Of Dr. Nereus Mendenhall, he said: "Whenever I think of him I am reminded of the tribute paid one of the ancient heroes 'whether he walks, or stands, or sits he is a god'." Both were graduates of Haverford College. Hence in the days of New Garden Boarding School, Haverford College — then as now — was sought by students ambitious for higher education. Thither as a young man he went and from thence returned with two accomplishments: thorough scholarship and an unalterable admiration for Haverford and for the manhood as presented in the life and spirit of its faculty. Thus he received his ordination into the apostolic succession of great souls. In 1876, he returned to New Garden Boarding School as Professor of Greek and Mathematics, later becoming Principal.



LEWIS LYNDON HOBBS

On November 4, 1880, he married Mary Mendenhall, eldest daughter of Dr. Nereus Mendenhall. Herein he chose a wise woman, who became a tower of strength and, like himself, sound in judgment. A great soul and a devoted mother, she carried upon her heart not only the affairs of the family but the fortunes of the school and, later of the College as well. With untiring zeal, she kept herself abreast of her husband in intellectual attainments. Like him, she was honored with a doctor's degree. Two great yoke-fellows they were and together they did their great work. A more engaging family circle than theirs, unbroken only until recent years by the passing of one son, could scarcely be found. There was the loving daughter, loved in turn by all, and four loyal sons, three of whom are distinguished and of large service in their professions. One is a splendidly qualified surgeon, and the other two hold responsible positions as members of the faculty in the University of North Carolina. To them their father was also friend and companion with whom they were at perfect ease. They could all disagree on any subject without disturbing this feeling in the least. His fondness for sports and outdoor life and the farm and the wide open country and its associations, as well as the school room, contributed to their liberal education.

When, in 1888, Guilford College succeeded by charter New Garden Boarding School, Dr. Hobbs became its first President. Under his steady hand through the twenty-seven years of his incumbency it grew in equipment, numbers, and recognition, in the State. One of his sons, has discernedly said, "Father did not believe that people could become educated by any new fangled methods but only through conquering hard subjects pursued over a long time." We who remember him as a teacher will recall that his classes were seasons of moral as well as mental discipline. To come into his class-room with an unprepared lesson was a burning disgrace, and nothing short of each one's original translation of Latin met his favor. He drew an indelible map of declensions and conjugations in the mind of every pupil and introduced him into the intimacies and beauties of Latin literature. His own presence and manner of handling lent dignity to the ancient heroes and he made us realize that in attaining scholarship, we were consorting with the noblest of earth. From that day forth he has retained his hold upon us all by that fine affection which is the distinction of every great teacher. To him, pretense was sacrilege, and mere parade, whether in speech or in the conduct of affairs, was a vain show. Whatever he wrote he cut down until it glowed with beautiful simplicity. Never attempting to be eloquent, he won both interest and appreciation by the sheer worth of clear thought. Those same qualities which stamped him unmistakably the College President would doubtless have made him the widely heard minister of some metropolitan church had he chosen that field for his life's work.

As President Emeritus of Guilford College, he found himself released from the exactions of the schoolroom and office that he might make wider contacts in the interest of education and the college. He was busily engaged making his last contribution to its welfare — his, "History of New Garden Boarding School and Guilford College," with persistent labor writing out with his own hand page after page of material, when the end came. Though eighty-three years

of age, his mental energy and his love of work were fresh within him, reminding us of "Ulysses" in Tennyson's poem:

"My mariners . . . you and I are old;
Old age hath yet his honor and his toil.
Some work of noble note may yet be done.
Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset and the baths
Of all the western stars, until I die.
Though much is taken, much abides; and though
We are not now that strength which in old days
Moved earth and heaven, that which we are, we are,—
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield."

The funeral was largely attended. It was an hour of worship. Among the tributes paid none was more beautiful than that which his wife, Mary Mendenhall, had left ere her passing. Some years before she had marked in her large-type Bible 1 Cor. 13, 4 - 7:

"Love suffereth long, and is kind;
Love envieth not; love vaunteth not itself, is not puffed up.
Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
Rejoiceth not in iniquity, but rejoiceth in the truth;
Beareth all things, believeth all things, hopeth all things, endureth all things."

She had written as a foot-note: "This is Lyndon's biography."

Later a memorial service was conducted at the New Garden Meetinghouse. Largely attended, the atmosphere of reverence scarcely needed words to enhance its thoughtfulness. It is the intention of the college to publish this program as a memorial bulletin.

It is said of Immanuel Kant that he never went far enough from home to get out of his native county, yet through wide reading he traveled so extensively and became so thoroughly informed that people who had first hand acquaintance with foreign countries found that he knew more of these lands than they. The story is told of Agassiz that once, being offered the price of a trip to Europe, he preferred to remain at home that he might, as he expressed it, spend that vacation traveling in his own back yard; and when the summer was over he wrote a book on that summer's tour, "The Travels of a Geologist in His Own Back Yard." It is deeply significant that here, within a radius of a mile from the spot where he was born, Lewis Lyndon Hobbs accomplished his life's work. Sought as the spokesman of every good cause; serving for years, both as trustee and as clerk of New Garden Monthly Meeting; on the board of the local public school, whose patrons he persuaded to vote a tax upon themselves for its support—the first rural people in the state to thus honor themselves; he was both college president and community citizen, and his leadership was never challenged.

Covering a period of more than fifty years, with slight release, he was the presiding clerk of North Carolina Yearly Meeting. Upon every occasion during this half century all Friends recognized "the master's hand was on the helm" and that the Meeting would be directed with good order and sound judgment.

He worshipped with an open mind. Neither ultra-conservative nor ultra-liberal, he sought the truth as it is in Christ Jesus. Holding to intellectual freedom, he devoutly agreed to disagree with sincere minds differing from his own. To him, insincerity and harshness of spirit were the unpardonable heresies. Sitting for many years beside the minister in the meeting for worship, he listened with rapt attention and was instant to speak his appreciation when the messenger brought the true Word. Sitting there in quietness, the presence of this man seemed to fill the whole room, assuring an hour of reverent worship. And when he passed,

" . . . . . he went down
As when a kingly cedar green with boughs
Goes down with a great shout upon the hills
And leaves a lonesome place against the sky."

J. H. P.

ANNUAL YOUNG PEOPLE'S CONFERENCE

The eighth annual Young People's Conference of Western Yearly Meeting was held at Vermilion Grove, Illinois, June 24, 25 and 26. The attendance was good from the beginning and reached the maximum, Sunday morning, with two hundred and fifty registrations.

Mary Jordan of Vermilion Grove brought the Conference Greeting and Helen Peebles of Thorntown, Indiana, responded. This year's conference was entirely in charge of the young people who have grown up under the influence and inspiration of preceding conferences. The general theme, "Youth and Christian Activities," was a fitting sequel to that of last year which was "Christian Realities."

The theme in its development followed closely the departmental divisions of the Yearly Meeting. The first, "Young People and Membership," was presented by Esther Littler of Valley Mills Meeting and emphasized the fact that church membership should mean vital Christian experience expressing itself through the medium of our meetings for worship and business to the end that the ideals and purposes of Christ for his world may be realized in and through us. Paul J. Canady, Watseka, Illinois brought a challenging message on "Young People and Resources" urging that we think carefully about our tangible and intangible possessions and relate them all to God who gave them to us in trust. Dr. A. A. Bond discussed the topic "Young People and Missions," presenting a picture of the problems of modern missions and the need for young people with courage and vision to solve them. On Friday evening, Ralph O'Dell, Director of Religious Education, First Friends Church, Indianapolis, spoke in no uncertain terms on "Young People and Evangelism." He said that we need to wake up to the fact of the reality of sin, to decide what our personal relationship to Christ shall be, then act on it by confronting the problems of today—race, war, prohibition, crime—in the spirit of Him who alone can show the way out.

Saturday morning, David W. Day gave a bird's-eye view of the scope of the work of the Board of Young Friends Activities of the Five Years Meeting of Friends in America, which was as impressive as the length of the title when you consider its significance. Russell Carter of Bloomingdale and Earlham's good-will delegate to Mexico last summer, introduced us to the problems of "Young People and International Relations," briefly sketching the progress made toward better understanding between nations within the last twelve years, stressing the fact that the young people of today must decide their own destiny, and suggesting a number of practical steps toward molding public opinion in the direction of peace and brotherhood. A stirring address on "Young People and Prohibition" was given by Lela Brathwaite of Kokomo. The expression of the audience at the close indicated that it was a dry place for wet propaganda. Elmer Brown of Noblesville, defended the worth of the sixty minutes in an hour in his discussion of "Young People and Recreation." He recommended various forms of physical and mental recreation, pointed out the necessity of spiritual re-creation through prayer and Bible reading, gave examples of questionable amusements and reasons why they should be omitted from the recreational program of Christian young people. Elizabeth Roberts of Carmel, told in graphical detail of her visit to Oberammergau, of the characters of the Passion Play, the play itself and her impressions.

Sunday morning Wilna Moon, West-

field, spoke on "Young People and the Church School." Every young person who heard it should have a new comprehension of the importance of the Sunday school, its contribution to the life of youth and its call for their service. The conference sermon by Dr. W. P. Dearing of Oakland City College was a preface to his afternoon address, "Cheated." Taking "Blessed is the nation whose God is Jehovah" as his text, he drew a picture of "The White Man's Green Pastures" which was a vivid contrast to the Jehovah of the Old Testament or to the Christ who drove the money changers from the temple. His afternoon address was a plea for the investment of life so that at its close a deposit will be left which will survive. The closing moments of consecration, led by Richard R. Newby, brought us individually face to face with "Seek ye first the kingdom of God."

The Bible Hours each morning and afternoon were presented by Albert L. Copeland, presiding clerk of Western Yearly Meeting. He confronted us with the challenge of Personal Conditions, Opportunities, Possibilities and Appropriations and called us to follow the Unblazed Trail with him who said, "Take up your cross and follow me."

The discussion groups for teen age, older young people and adults were led by Professor Laurence Hadley of Purdue University, David W. Day, and Frank Johnson, Russiaville, Indiana.

Saturday afternoon a Young People's Group Worship Program was led by Ila Hunt Sorenson. The concluding feature of Saturday evening's program was the pageant "Swords or Ploughshares" given by Westfield Quarterly Meeting young people directed by Martha Barker. Not to be forgotten are those who so definitely contributed to the conference by presiding at sessions and leading in worship: Donald Winslow, Gladys Hammer, James W. Catlin, Mildred Thomas, George Stout, Paul Musgrove, Lowell Don Lamb, Ralph Butler, Helen Hester and Myron Philips.

The usual hour of stunts on Saturday evening proved that we have much to learn from both younger and older Friends. The splendid hospitality of Vermilion Grove Quarterly Meeting in entertaining and providing the Camp Fire Supper and basket dinner should cause Hoosier Friends to look to their laurels.

One of the delights of the conference was the orchestra which was recruited from delegates and directed by Varner Chance of Westfield. Some of the most impressive moments were those in which we waited quietly while violin and cello played "Have Thine Own Way, Lord" and "Take Time To Be Holy.'

Those who have attended all or a majority of the preceding conferences agree that this was "the best yet." Since the success of a conference depends not only upon inspiring leadership and a challenging program but upon the response of the group and since there has been the evidence of growth from year to year, this is as it should be. From the marked depth of purpose, fellowship and joy which characterized our eighth gathering we look forward to a year of service in our respective meetings and confidently expect that next year will bring "yet more and more" of the knowledge of our high calling.

ESTHER LITTLER.

A WINDOW IN HEAVEN

If I the Father's House could see,
Where, to his promise true,
The Carpenter of Galilee
Prepares a place for you,

Then I would speak a fearless word,
For Love would make me bold:
"She'll never be contented, Lord,
In mansions mean or old."

"I've learned to know her wish and will
From what she does below;
My heart has taught my hands the skill
To please her, thus and so";

"So let me, Master, work with thee
'Til all is made complete.
Thou knowest best that place is rest
Where Love and Labor meet."

And then the Master Builder, wise,
Would smile and understand;
Nor at my boldness show surprise,
And let me take a hand.

I'd loosen all the windows bound,
And raise the sagging doors;
I'd silence ev'ry creaking sound,
And level all the floors;

And then, with only Love as guide
To what would please you best,
I'd make another window wide
To look towards the west.

And lest the place prepared for you
Should seem not quite your own,
I'd make my window patterned true
From one we both have known.

Then looking on my labor, done,
Because He'd understood,
The Master Workman, "Joseph's Son,"
Would see that it was good.

When all was set in order there,
With ev'ry need supplied,
The mansion swept and garnished fair,
The portal standing wide,

He'd let me stand and wave a hand,
To greet the coming guest,
Beside the window I had made
That looks towards the west.

LINDLEY M. STEVENS.

Wolfton, S. C.

"DIE WEISSE FEDER"

"It is sometimes not quite easy to speak for international peace, and for brotherhood. But this is just the reason why we try to reach some youthful soul, and why we think it so very necessary to show the youth that the way of Jesus, the way of Love, is the only one to help us, and that it means real heroism to follow Him."

These words from a personal letter explain the appearance among our German friends of a little children's paper which is to be devoted to stories showing the heroism of peace, and the brotherhood which creates peace among all peoples. The paper is called "Die Weisse Feder"—"The White Feather," from the name of the first story in the first issue. Readers of our own "Children's Story Garden" will remember this thrilling tale of Indians and Friends. The story was translated into German two years ago, and published in a collection of Quaker tales for children. Now it makes its appearance in a second form, for a different audience.

The one other story in the first (May) number of "Die Weisse Feder" is the extract from Victor Hugo's "Les Miserables," telling of The Good Bishop and Jean Valjean. If the paper can keep up the high standard of courageous love set by these two stories, it will do well. And it hopes to.

The deeply concerned Friends who have seen the need for such a paper, and have taken it upon themselves to meet the need, are Manfred and Lili Pollatz, of Konigsbruker Str. 82, Klotzsche, bei Dresden, Germany. They have written to the Service Committee, asking for help in finding material. Available books and some unprinted stories have been sent them, but they are especially anxious to have tales of the "Underground Railroad." Will Friends who can furnish such stories, or others that they think suitable, please send them to Anna L. Curtis, in care of the Service Committee? They will be doing a real service to the Pollatzes, and to the children who may be inspired by the heroism of the stories set before them.

Also, Friends who wish to encourage this fine effort may do so by subscribing for the paper, which will appear monthly, and will cost 75 cents for readers in this country. Subscriptions may be sent to the Service Committee. It would be a good paper to hand to school children studying German, as the language is simple, and the sentences uncomplicated.

The true saint realized that life has meaning and is of priceless value, and that its meaning and value are discoverable only in God.

FREDERICK K. STAMM.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

BUILDING STONES

This is the heading for the attractive leaflet which the German Yearly Meeting is widely distributing in its appeal for contributions, small or large, for the resurrection of the old Quaker Meeting-house in Pyrmont. The poster, with its two pictures of the meetinghouse as it was and as it will be tells the story. We translate:

"The German Yearly Meeting of the Religious Society of Friends has retained, just when it was to be sold for tearing down, this historic old building which incorporates the traditions of German Quakerism. The Meeting will rebuild it on the north side of the neighboring and equally old Quaker cemetery. Great care will be taken to preserve the inner form and to make use of the old materials. The Prussian Government has, through the Cure Administration, placed the beautiful site at our disposal.

"In its new form, the old meetinghouse will become a home and gathering-point for German Quakerism. It is the one thing which unites us with the early, historical German Quakerism. The house is the only Quaker meetinghouse, unchanged in its inner and outer aspects, on the European continent.

"We beg the Quakers, and all who feel in sympathy with them, and those who remember with gratitude the Quakers' deeds of love after the war in Germany and Central Europe, to assist us in the rebuilding of this old meetinghouse. We are grateful for the smallest gift."

A pledge blank is attached to the original leaflet providing for single or monthly gifts, the money to be paid to the Yearly Meeting Treasurer, Leonard Friedrich, Wetzendorfer Str. 25, Nurnberg.

SEND A QUAKER

The ancient city of Memel lies on the eastern shore of the Baltic Sea. Before the war, it was the northernmost point of German East Prussia. Since the war, it is the chief city of the tiny district called Memelland, over which Lithuania holds partial sovereignty. The grievance of Lithuanian Nationalists is that this sovereignty is not absolute; the grievance of German Nationalists is that beloved Memel has been assigned to aliens. In Memelland itself, nationalistic ties are relatively weak, taxes are lower than in either Germany or Lithuania, and the city of Memel has old traditions dear to its citizens of both German and Lithuanian stock.

Nevertheless, there have been enough Nationalists of both sides in the little land to bring about various outrages and acts of violence during the recent political campaign — the campaign being brought about because the Lithuanian Governor forcibly dissolved the Directorium, or governing body, which was German in complexion, and nominated three Lithuanians instead. Whether or not he had the right to do this is now before the Hague Court of International Justice; but the disturbances of the campaign did not wait for the decision of the Court.

In the tense condition of all Europe, violent political activities even in a little spot like Memelland—which activities involve the larger neighboring states of Germany, Lithuania, and even Poland—are dangerous. Therefore, Theodor Spira, one of the Friends of Quakerism in Konigsberg, East Prussia, wrote to England urging that an English or American Friend should go there on a mission of reconciliation.

Richard Cary, of the Quaker Berlin Center, together with Gheel Gildemeester of Holland, spent nearly a week of early May in Memel, with also a visit to Kowno, Lithuania, where they had a long talk with Lithuania's Minister-President, or Prime Minister, Tubelis. They sat before him the acts of violence committed by Lithuanian rowdies in Memel to overawe those of German stock, and spoke of the general significance of the campaign of nationalism which certain Lithuanian officials seemed to be carrying on in Memelland. He assured them that no violence would be allowed on election day, May 4, asked them to remain after that date, and seemed impressed by their statement of the Memel problem in terms of European politics. Memel citizens of German stock regard him as a reasonable, dependable man, not likely to run into selfish nationalism.

Back in Memel, they talked with many persons: the Lithuanian Governor who invited them to lunch, members of the Directorium, past and present, and various other officials and citizens of both Lithuanian and German ancestry.

Everywhere they went, they spoke of their interest in having Lithuania show itself to the world as a country which deals justly with its minorities, and urged patience and effort to understand each other. And the election went off in quiet and orderly fashion! The vote was overwhelming against the Lithuanians; and since the election, the unpopular Governor has resigned. This removes a personality who, whether justly or not, was regarded as hostile to the perpetuation of German schools and other institutions and to the use of the German language in schools, courts of law, and government offices generally.

There is no real ground for hostility between Lithuania and Germany. They supplement each other economically. Lithuania is so small as to be no such threat to Germany as is Poland—and shares Germany's dislike for Poland. Finally, German landlords did not domineer over Lithuanian territory before the war as they did over parts of Poland, and the German language is widely understood by educated Lithuanians.

So the peaceful election, adding no flames to Nationalist bitterness, may presage a more peaceful future in Memelland. As all the indications pointed to disorder and even bloodshed, we may well hope that the presence of the Friends was an aid to peace, and that he was well advised who wrote, "Send a Quaker."

THREE PICTURES OF THE COAL FIELDS

Following are three bits taken from the reports of some of the Service Committee's workers in the coal fields. Each brief paragraph contains enough material, simply told, for the pen of a discerning economist, and for the united thought of a group of concerned people.

This note of tragedy creeps into the reports of the most optimistic workers from time to time: "There was such an unending monotony about the substance of the reports that I wrote the past week that I became weary of writing them. 'This mine has closed—that mine has closed—some other one is working only one day per week.' My recent visit to ——— showed the same condition to be true there. The Red Cross Secretary has exhausted her funds and had placed a sign across the doorway: 'Closed for today.' She reported things worse: the mine at ——— had closed, the one at ——— had closed, and still another whose name I do not recall had done the same."

"A mine closing is rather of the nature of a major tragedy, like a great fire, or earthquake. ——— was like a funeral this morning. The Service Committee has a grave responsibility toward these camps. We have fed the children, and have given them clothes and kept the mothers hopeful. One schoolman said he wished from his heart that we could start the lunch room again, but we have pared the milk lists to the bone. Hardly

(Continued on page 515)

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

HOW FRIENDS IN CHINA FEEL

Editor, THE AMERICAN FRIEND:

The following letter from S. C. Yang who is clerk of Szechwan Yearly Meeting of Friends, and Principal of West China Union University Middle School, at Chengtu, West China, was written to us on April 18, and may be of interest to many of your readers, as it shows the attitude and general feeling of Friends in China because of the Sino-Japanese situation at this time.

"We are all very sad and dejected over the serious rupture between China and Japan at this time. Manchuria and Shanghai seem to testify to the Doctrine of Might, and it seems as if 'Might is Right.' We cannot believe that however. We believe that 'Right is Right.' Our ancestors and philosophers taught us the futility of war, and instructed us to 'Yield the Path' when the aggressors come. We have sought help from our friends and advice from the League of Nations. Is there no such thing as justice in the world? As teachers of the new China we have endeavored to teach that justice triumphs in the world. We have a great responsibility toward our students who are very much excited and worried at this time, as to whether they should sit idly at home and see their country destroyed, or should honorably bear arms for their country in this time of great need.

"We know there is a better way than war to settle the Manchurian question. Today in Manchuria and Shanghai thousands of innocent lives have been sacrificed to the god of force. Shell fire and the dreaded bombs rained down from airplanes have caused untold suffering. Many thousands of orphans and widows are left in want and suffering as a result of this needless war.

"We Christians, especially the Quakers who have a message of peace, have a great responsibility for the peace of the world and for civilization of the future. We agree with the sentiment of your letter, that, 'there is need for the people to approach this question from the standpoint of the world interests and not from national view-points.' Also the traffic in munitions of war from the west to the east should be stopped. We are the children of God and 'members one of another.' Although we live in different parts of the world we are all 'one family under heaven' and should live peaceably together, rather than revert to the practices of former centuries when men acted more like wild beasts than humans.

"Here in Chengtu and Szechuan we are raising money for the sufferers in Shanghai. Also in Chengtu the Friends have formed prayer circles for daily and weekly intercession on behalf of the conditions in China and across the world. We assume that you in western lands can do more than we can in mobilizing public opinion for 'World Peace.' But we are seized with the importance of this thing, and are unremittingly engaged in the task of making it possible for the next generation to make more advances than we have. Let us all work hard and pray unceasingly for this happy result.

"The representatives of the League of Nations have already arrived in Shanghai. Also a company of Christian Friends have arrived in Shanghai from Japan, including many Japanese and our Gilbert Bowles. This is hopeful as the efforts of peace lovers in Japan have been suppressed in Japan. Even the friendly tract of Kagawa has been suppressed. Let us hope the visitors will be able to make a real contribution to the question of peace and justice at this time."

ROBERT L. SIMKIN.

PROHIBITION AN ANTITOXIN

Editor, THE AMERICAN FRIEND:

The following written by Imogen B. Oakley appeared in the *Philadelphia Public Ledger* for June 21 and is so fine that it ought to be read generally. I trust you may be able to share it with your readers:

"When a physician wishes to know whether a patient who has been exposed to typhoid or diptheria has yielded to the infection, he administers an antitoxin. A reaction with fever is evidence that the germs have found lodgment and have begun their destroying work. Prohibition is an antitoxin. Before administering it, we had reason to believe that the body politic was infected with lawlessness. The corruption at Washington that followed the Civil War and the reconstruction period; the Tweed ring of New York, with its leaders defiant, 'What are you going to do about it?' the Cameron-Quay combine in Pennsylvania; the Cox regime in Ohio; the control of Congress by the whisky ring; the brewers' ownership of Legislatures; the political domination of the saloon—all betokened infection.

"The antitoxin, prohibition, was administered. The national temperature went up. Fever developed, and it became evident that the body politic is infected with lawlessness in a malignant form. Crime is a recognized industry. Influential citizens go about saying that they will not obey any law that they personally dislike. All laws, from city ordinances forbidding the throwing of litter into the streets to legal and moral enactments against theft and murder, are regarded as no more than waste paper. But the antitoxin of prohibition did not cause this malignant disease. It merely revealed its presence.

"And now that it is revealed, what are the political doctors going to do? Will they continue the antitoxin; will they resort to remedies already proved futile, or will they abandon all effort and trust to the recuperative power of the very ill patient."

MRS. WM. H. TROTTER.

Philadelphia, Pa.

THE PRESENT OUTLOOK

Editor, THE AMERICAN FRIEND:

If we did not know God is still on his throne keeping watch over his own, the outlook would be indeed gloomy. Wet cohorts are beleaguering both old party machines until a stampede is already on, it looks to me, and unless there is a speedy righting about, political bankruptcy will be the outcome. The Drys have gone to the Conventions as they have done in the past, begging some one morsel, not seeing the necessity of making a real break with both old parties if they continue to cringe before the Wets, not harkening to the voice that long ago said, "Be ye not unequally yoked together with unbelievers" (in God and righteousness) "for what fellowship hath righteousness with unrighteousness. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." In these United States where supposedly everything is settled by vote, it ought to be evident that Prohibition will never be triumphant as long as Drys and Wets vote the same political ticket. Prohibition to be a real success must have a new machine made to order for the business in hand. Oh God, open the eyes of the Christian public.

S. ELIZABETH JORDAN.

Lynn, Indiana.

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QUAKERDOM · AT · LARGE

Robert L. and Margaret T. Simkin and their children expected to leave Portland, Maine, about July 11, by automobile and visit relatives and friends en route to the Pacific Coast. They plan to sail for China from Seattle, Washington, September 17, on the "President Taft."

* * * *

Proposals are being considered for a Penn Pageant, probably at Jordans, England, in September, with the possibility of a repetition at Friends House, London, later, in connection with the celebration of the 250th anniversary of the sailing of William Penn for Pennsylvania. The Penn Club is at work on the plans.

* * * *

James A. Coney, superintendent of Evangelistic and Church Extension Work in the Yearly Meeting of Friends for New England, with his wife and children, will spend the summer in England. They left, July 3, on the "M-V-Brittanic" and expect to return on the "M-V-Georgic," September 24. Mail will reach them at 135 Ditchling Rise, Brighton, Sussex, England.

* * * *

The joint Young Friends Conference for all young Friends of Eastern Virginia and Eastern North Carolina was held at Woodland, N. C., on July 9. The principal addresses were given by Thomas Q. Harrison, Jesse A. Stanfield and D. Elton Trueblood. Recreation and group games were in charge of Mary Edith Camp, and entertainment was provided by Young Friends of Woodland.

* * * *

For some years the Friends Service Council of London Yearly Meeting have been in touch with individuals in Sofia interested in Quaker principles. Pamphlets have been translated into Bulgarian, and visits have been made from the Vienna Center and from Salonika. Beatrice Bone, an English Friend who is teaching in Sofia writes that a small group has been formed and will meet regularly each Sunday for worship. They began with six people in Miss Clarke's sitting room at the American Kindergarten. Joseph Isakoff and Katia Rasheva assist as interpreters.

* * * *

Three young Friends of London Yearly Meeting, Myrtle Wright, Marian Doncaster and Frank Ward, are in the United States and will attend the Young Friends General Conference at Central City, Nebraska, July 15-22. Following the Conference they will share in caravan group activities and visit a few points in Iowa, Illinois and Indiana. These Friends "feel very definitely that the present world situation is due to a wrong assessment of values which can only be readjusted by a deep understanding of Christianity and its applications." With this concern they are visiting groups of Friends on the Atlantic coast and in the Middle West.

* * * *

Walter H. Wilson who has been superintendent of Evangelistic and Church Extension work in Nebraska Yearly Meeting for several years will not continue in that capacity owing to the financial situation in the Yearly Meeting. Many Friends deeply regret that this position could not be maintained even under the present limited circumstances. The necessary correspondence will be cared for by the clerk of the Yearly Meeting until further arrangements can be made. Walter Wilson has, as yet, no definite plans for the future, but is supplying the Presbyterian pulpit at Central City on Sunday mornings during the extended vacation of the pastor. Edith Wilson, his daughter, is spending July in the Omaha Social Settlement work under the appointment of the American Friends Service Committee.

NEWS OF OUR MEETINGS

Virginia Quarterly Meeting will be held at the Somerton Meetinghouse, Holland, Virginia, July 15 and 16. The topic for the meeting on Ministry and Oversight will be "A Sane and Aggressive Evangelism." In the afternoon, D. Elton Trueblood will introduce the subject of Friends and the Depression, and in the afternoon of the second day Thomas Q. Harrison will speak on "Peace and the Economic Unrest."

* * * *

Friends at Greenfield, Indiana, united with other churches in conducting a very successful Vacation Bible School, in which thirty-three pupils and three teachers participated from our school. The total enrollment was more than 200. The new year of Bible school started July 3, with a splendid attendance, one of the features was a talk to the children, (which was enjoyed by grown ups as well) by Hazel Davis who has been in the Philippines for several years. She told of the child life there, illustrating with articles made in their Vacation Bible School by the children. The June Missionary meeting was held at the country home of Leone Wulner. The lesson from the Challenge of Change was presented by E. Partington, in his usual efficient way, and was followed by a very interesting discussion. Several guests were present. Children's Day was observed on June 12, Frances Loudenback and Elizabeth Partington had charge of a very nice program of songs and readings by the children.

* * * *

The young people of Walsh, Gate, and Fowler Quarterly Meetings, Kansas Yearly Meeting, held a Christian Endeavor Conference at Liberal, Kansas, June 15 to 18, which was a very profitable time. About fifty were in attendance, besides local people, and eight Monthly Meetings were represented. Classes were conducted in Friends History and Doctrine, Stewardship, Ephesians, and the Apostolic Church, by different pastors of the Quarterly Meetings. Frank Davies, Associate Yearly Meeting Superintendent, and Esther and Rachel Chilson were present and brought very helpful messages. This conference seemed to meet a great need of the young people of these western Quarterly Meetings, and is likely to become an annual gathering.

XENIA NEWS ITEMS

On the evening of June 5, a Children's Day program was given. The stage setting represented a vine-clad cottage on a lawn, with palms and shrubs set at suitable places. Foot-lights were used and tableaux of Bible scenes were presented under a flood-light from the balcony. Short plays, exercises, recitations and songs made up the program which was enjoyed by a large audience. An offering was taken to be used in the Vacation Bible School which was in session, June 13 to 24.

This school proved to be very sucessful and much good was accomplished. The enrollment was 67 and the average attendance 55 with 21 perfect in attendance. The school closed with a picnic on Friday evening. A demonstration of the work accomplished in Bible instruction and an exhibition of the hand-work on the evening of June 26 were very pleasing to the audience.

Since the close of the public school, Thursday afternoon has been set apart by the church as children's afternoon and the pastor and other workers meet with them for Bible instruction, hand-work and games.

The "Searchlight" class, composed of younger married people gave a fete on the church lawn the evening of June 30

which was enjoyed by a large crowd. The net proceeds, amounting to $30 will be used for song books.

"Guest Night" was observed by the Missionary Society, June 29. The program consisted of a short pageant "The Light of the World" and slides showing Friends work in Palestine, both of which were very interesting. A large number of the families and friends of the members were present and enjoyed the social hour which followed, during which punch and wafers were served.

Xenia Friends have a real field, being the only church on the south side of the city and they are endeavoring to occupy it. The re-organization of officers and committees occurred in June and they look forward to a fruitful year. Forty-five members were added to the roll last year, partly as the result of a union revival in the city during the winter.

DeElla L. Newlin began pastoral service with Xenia Friends, May 1.

EMPORIA NEWS NOTES

Guy W. Harvey superintended a two weeks' Vacation Bible School, June 7 to 21, his wife serving as principal, Florence Smith as superintendent of the Junior department with Ella Stanbrough, Avis Stanton, Nettie Diamond and Inez Greer as assistants. Flo Bradley was superintendent of the Primary department assisted by Vineta Wolfe and Inez Greer. Seventy-four were enrolled, fifty-seven of whom were from Friends school. Forty-five were Juniors and twenty-nine Primary. A closing program demonstrating the work was given Sunday evening, June 19, and the following evening the children were given a picnic.

Henry L. Hones and his wife from Calico Rock, Arkansas, attended prayer meeting on June 30 and remained until after Sunday giving Bible lessons and preaching. He has been pastor at Walnut Grove Meeting for the past ten months. Their presence and messages were felt to be very profitable.

The missionary society was favored by a visit from the society at Cottonwood which furnished the program, Ida Macy being the leader. A visit by Mary Sibbitt, National W. C. T. U. worker who conducted an institute at Emporia, was much appreciated. Friends took a prominent part in these services.

The young people gave a lawn-party reception for the college students in connection with their Christian Endeavor business meeting. Mothers' Day was fittingly observed, Versa Harvey conducting the program with musical and vocal numbers and readings in honor of the mothers. The Easter program was given by the Junior Department of the Bible School. The service of Frank Davies, May 28, was appreciated. Many members attended the various sessions of Cottonwood Quarterly Meeting at Walnut Grove.

Good Books for Vacation Reading

For the long summer days, there is no finer recreation than good reading. Here are some suggestions that are sure to interest boys and girls:

JANE'S ISLAND $2.00
By Marjorie Hill Allee

Jane is a very real girl who gets into much trouble and has many exciting adventures. Even the boys will enjoy reading how Jane catches Planaria for her father's research work, and of her original idea for getting revenge on Dr. Von Bergen.

THE YOUNG REVOLUTIONIST.....75c paper; $1.50 cloth
By Pearl S. Buck

Written by one who knows China thoroughly, this story of Ko-sen and his friend Fah-li will prove fascinating reading for old or young.

CHILDREN OF THE CABIN.....30 cents
By Ada C. Brown

Here is the joyous, wholesome atmosphere of pioneer days. Robert's and Mary's thrilling experiences in what to them was a new world give a realistic picture of what frontier life was like.

SKYWARD $1.00
By Richard E. Byrd

Special boys' edition with introduction by the Boy Scout who accompanied Byrd to the South Pole. Illustrated, in a rainbow binding, wrapped in cellophane. Any boy will be delighted with this book.

MEN WHO STOOD ALONE.....$1.00
By Mary Jenness

There is plenty of action in these stories of Daniel, Elijah, Jonah, Jeremiah, and other Old Testament characters. Written particularly for boys and girls, the incidents are made vivid and the characters unmistakably real.

THE HOUSE THAT TOOK ROOT.....$1.50
By Virginia Greene Millikin

Boys and girls will be delighted with this story of Joan and Marcia and little Patsy and the rock house perched on a Colorado hill. And then there's the secret tunnel to make the story more exciting.

SUSANNA AND TRISTRAM.....$2.00
By Marjorie Hill Allee

A story of the Underground Railway in the 1850's. Susanna and Tristram go to Cincinnati to live with their Uncle Levi Coffin and play exciting roles in helping slaves escape into free territory.

FRIENDS BOOK & SUPPLY HOUSE

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THREE PICTURES ETC.

(Continued from page 512)

any of the school children are on them now. The plight of the people in these camps, who have, become our friends during these months of association, are going to rest rather heavily on our minds and hearts unless we can do more for them than at present seems possible."

"The gardens in Letcher and Perry Counties are suffering to some extent from the ravages of insects. The worst pest seems to be the Mexican bean beetle; but the people are assiduously 'bugging' their plants. This seems to reveal one very distinct advantage to having six or eight children—they can tend so many more beans!" The State Extension Service is doing all it can in the way of furnishing equipment and dispensing information to help overcome this pest.

"Dysentery is more prevalent than ever before. Visited gardens—wherever

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new ground was used, beetles and insects have not appeared; but they are very plentiful in other gardens. Found one man groveling for potatoes big enough to eat. They should not be touched for thirty days yet at the very least."

MARRIAGES

MCINTOSH-CAREY — In the Homewood Meetinghouse, Baltimore, Md., June 25, 1932, after the manner of Friends, Millicent Carey, daughter of Margaret T. and the late A. Morris Carey, of Baltimore, and Dr. Rustin McIntosh of New York City. They have sailed for England and Scotland where they will spend the summer.

STANLEY-NEECE—At Morgantown, W. Va., June 7, 1932, Norvella Neece, daughter of Mr. and Mrs. Thomas Neece of Richland, Iowa, and Alfred R. Stanley, son of Clayton V. and Effie Stanley of Des Moines, Iowa. The bride is a graduate of Penn College and taught there last year. The groom has been assisting in the department of Plant Pathology in the University of West Virginia and was given the degree of Master of Science. He will continue in this department another year. Their address will be 400 Stewart Street, Morgantown, W. Va.

BIRTHS

HARRISON—To David and Vera Harrison, Des Moines, Iowa, April 16, 1932, a son, David Thomas.

WILSON—To John and Mildred Wilson, Des Moines, Iowa, May 5, 1932, a daughter.

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DEATHS

FURNAS — Near Mooresville, Indiana, December 25, 1931, Mary V., widow of Isaac Furnas, and daughter of Morris and Rachel Jessup, in her eightieth year. Born in Henry County, she was educated at Westfield and Spiceland and taught school until after her marriage. Converted in early life she was a consistent Christian, faithful as a church member and worker in the W. C. T. U. One daughter, Mrs. Leland Mills and six grandchildren survive her.

SMITH—At Emporia, Kansas, January 7, 1932, Charles Alfred, son of Samuel and Ellen Smith, in his fifty-second year. He was born in Lyon County and was brought up in the Twin Mound neighborhood. He joined Friends in Emporia in 1902. Employed at the Maplewood cemetery for twenty-one years and having been sexton most of that time, he had dug 4,000 graves and passed away while at work.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:30 a m. Minister, Leslie D Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Prayer Meeting, Thursday, 7:45 p.m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

WANTED:

A passenger to drive east from Indianapolis about July 30th. Driver's destination, Washington, D. C. Address L. E. H., % The American Friend, Richmond, Indiana.

FOR RENT

Five room cottage at Quaker Haven on Dewart Lake, Indiana. Mrs. A. R. Steddom, R. R. No. 3, Franklin, Ohio.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

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